

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 08

Chapter 3

Characteristics of a teacher and a student

S. No.	Topics	Title
26	Avarta 109	- The proposition for the commencement of the text
27	Avarta 110	- Characteristics of a teacher
28	Avarta 111	- Characteristics of a student
29	Avarta 112	- The result of devotion towards the teacher
30	Avarta 113	- The Self-knowledge to be gained from the teacher.
31	Avarta 114	- The Self-knowledge can be gained from secondary works
32	Avarta 115 – 121	- The method of serving the teacher

Index

S. No.	Title	Page No.
IV	Chapter 3 :	
71)	<u>Summary</u>	1122
72)	<u>Introduction</u>	1123
73)	<u>Topic No. 109</u>	1128
74)	<u>Topic No. 110</u>	1134
75)	<u>Topic No. 111</u>	1157
76)	<u>Topic No. 112</u>	1158
77)	<u>Topic No. 113</u>	1172
78)	<u>Topic No. 114</u>	1180
79)	<u>Topic No. 115</u>	1191
80)	<u>Topic No. 116</u>	1194
81)	<u>Topic No. 117</u>	1195
82)	<u>Topic No. 118</u>	1196
83)	<u>Topic No. 119</u>	1198
84)	<u>Topic No. 120</u>	1199
85)	<u>Topic No. 121</u>	1202



CHAPTER 3

Guru – Sishya Samvada

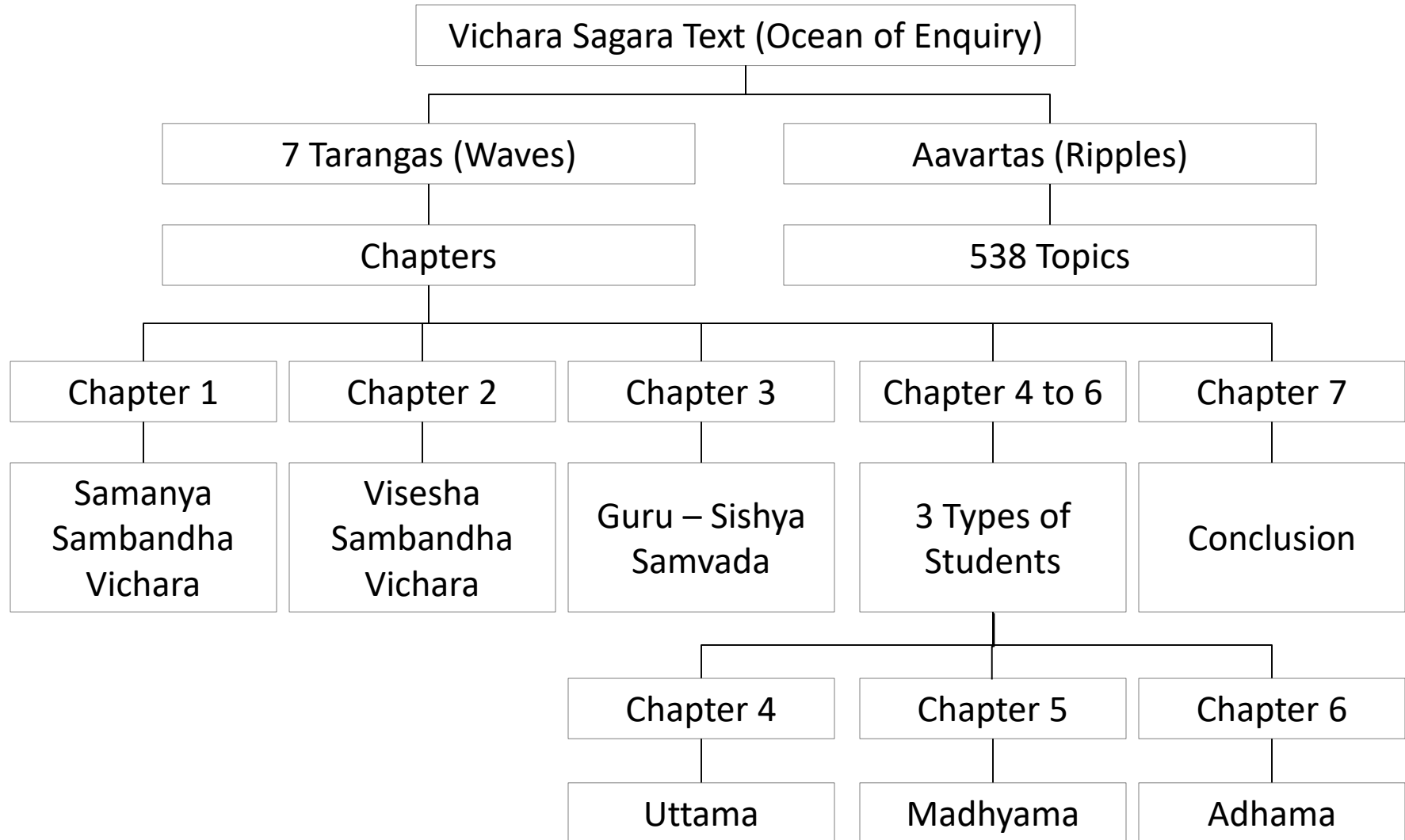
Topic 109 to 121



Chapter 3

Characteristics of a Teacher and a Student

Revision (78) :



- Chapter 1 and 2 discuss Anubandha Chatushtayam.
- This is a very important topic of any Shastra.
- In all other text books of Vedanta, Anubandha Chatushtayam is casually discussed in 3 – 4 lines as Aside topic.
- Why Anubandha Chatushtayam is important?
- Because Shastram exists as exclusive Shastram only, if its own distinct Anubandha Chatushtayam (AC) is there.
- Anubandha Chatushtayam is foundation on which Shastras exists as distinct Branch of knowledge.



- When other Shastras attack Vedanta, they attack Anubandha Chatustayam.
- Once Anubandha Chatustayam is pulled down, like a pack of cards, entire Shastra collapses.

Example : Chess Game

- In first 3 moves one can be check mated.

Brahma Sutra : 1st Sutra

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Jingyasa Adhikaranam.
- 1 – 5 Adhikaranams on Anubandha Chatustayam.
- **Then it says :**

Shastram Arambaniyam Nav.

Purva Pakshi :

- Vedanta Shastram Na Arambaniyam, not worth studying.

Purva Pakshi : Hetu – Reason

- Anubandha Chatustayam Abavat, Shastram Na Arambaniyam.
- Siddanta : 1st Adhikaranam of Brahma Sutra.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Vedanta Shastra Arambaniyam Anubandha Chatustayam Satyatvat.
- How you prove Vedanta has Anubandha Chatustayam?
- By Shankara Adhyasa Bashyam.

- Without establishing Adhyasa, Anubandha Chatustayam can't be established.
- Shastram can't start.

Ratna Prabha :

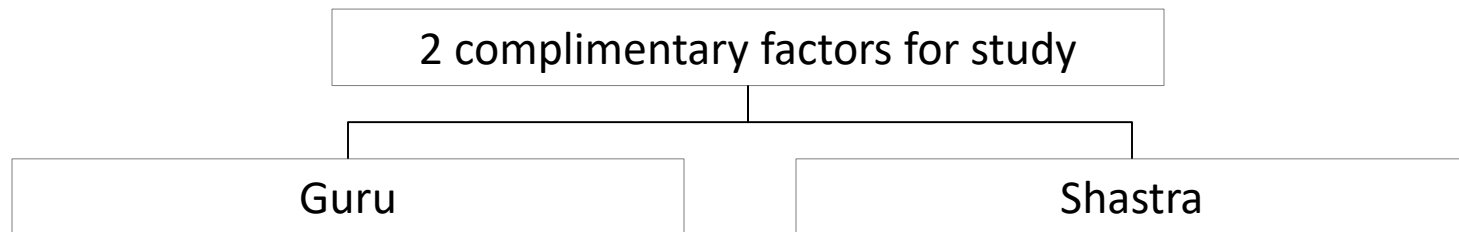
- Adhyasa Bashyam, most important Bashyam of Shankara.
- Establishes Anubandha Chatustayam.
- Therefore Atato Brahma Jingyasa.
- Utility of class is proved by Anubandha Chatustayam.
- Nishchaladasa dedicates Chapter 1 and 2 to establish Anubandha Chatustayam and establish Adhyasa.

Conclusion of Chapter 1 + 2 :

- Vedanta study not waste of time, worth studying.

Chapter 3 :

- How to study?



- 2 legs to walk with in spiritual Journey, till you get Atma Nishta.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

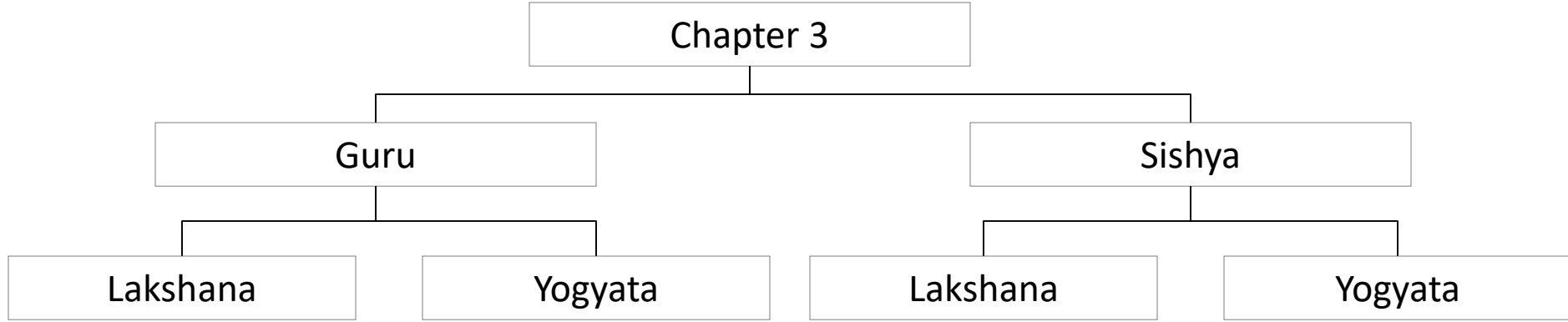
**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

All scriptures tell :

- Go to Guru, become Sishya to be helped by Guru.
- Don't sit in a corner and ask “Who am I” – independently, without inputs from Guru and Shastra.

- Without Shastra, Guru useless.
- Without Guru, Shastra useless.
- Sishya – Shas – Dhatu, Yogya, one who deserves teaching.
- Guru – has Yogyata for being a Guru.



- Title of Chapter 3 Samskrita Vichara Sagara Guru Sishya Svarupa Nirupanam.
- Nirupanam = Discussion of Nature and qualification of teacher and student.

Topic 109 : (१०९) ग्रन्थारम्भप्रतिज्ञा-

(१०९) ग्रन्थारम्भप्रतिज्ञा-

यस्यस्त्वनुबन्धचतुष्टयं सम्यक् विज्ञाय वेदान्तविज्ञानसुनिश्चितार्थं
स्थितप्रज्ञं वरिष्ठं श्रोत्रियं सद्गुरुमासाध्य तत्प्रसादाद्वेदान्तग्रन्थं पठति,
शृणोति चात्यादरेण श्रद्धया भक्त्या च, सः एव मोक्षसाधनं ज्ञानं प्राप्नोति।

- Grantha Arambanam proposal – Pratingya.
- Proposal to start teaching in Chapter 4.

Chapter 3 : Nishchayatartham

- Suppose a spiritual seeker studies Chapter 1 + 2, he will see the Prayojanam, benefit, Moksha for a Mumukshu.

Gita :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7] 1128

- Guru Upasadanam = Approaching.
- Go to Guru, don't send your car.
- Amanitvam – 1st qualification, Humility, can't purchase Guru.

Kaivalya Upanishad / Mundak Upanishad / Mahanarayana Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death.
[Verse 4]

- Do Parayanam of Upanishad, primary Pramanam daily.
- Gita and Brahma Sutra – secondary Pramanam.
- Go to Guru who has thoroughly assimilated message of Vedanta Shastram.

Central message of Vedanta :

I am not in the world.

World is a bubble in me.

- Sunishchitartha – well assimilated, ascertained by Guru.

Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

Mundak Upanishad :

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- Studied Shastra through consistent way.

Guru	Mystic
- Has been a Sishya	- Jnani because of Purva Janma Anugraha.

Shankara :

- Aham Govinda Sishya.
- Bhagawat Pada = Vedanta Sampradaya.
- Adiyen, Means I am Sishya.
- Srotram Satgurum Asadhya Tad Prasadat by his grace, systemic teaching.
- Not by Vibhuti, Kumkum, keeping Padukas of Guru.
- Vedanta Granthi Patati, Guru teaches.
- Srunoti – Sishya – hears.

Upajeevya	Not Upajeevi Pramanam
- Primary Pramanam	- Secondary Pramanam - Validated by Pratyaksham.

Laukika Words :

- There is an elephant behind you.
- Secondary Pramanam.

- Use Pratyaksha to confirm.
- Primary can't be validated by other secondary Pramanams, have no access.
- This knowledge is called Sraddha.

Definition : Sraddha

- Upajeevya Pramana Svata Pramana Jnanam.
- Do Vichara only with Sraddha and Bhakti.
- Mimamsa, enquiry, word used only for Veda Purva and Vedanta Bhaga.
- Tarqa, Nyaya enquiry not called Mimamsa.

Mimamsa :

- Poojita Vichara.
- Enquiry not done with arrogance but with Sraddha and Bhakti.
- Before study of Dakshinamurti Storam and Brahma Sutra :
Do Namaskara to book itself.
- When devotional attitude is involved, enquiry is called Poojita Vichara, Mimamsa.
- Vedanta Grantha Patati, Mimamsam Karoti, Saha Eva Sishya, student.
- One who does not have intellectual arrogance is Sishya.

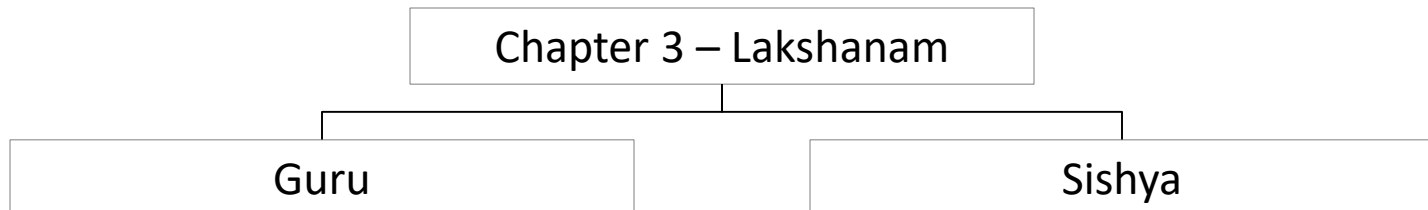
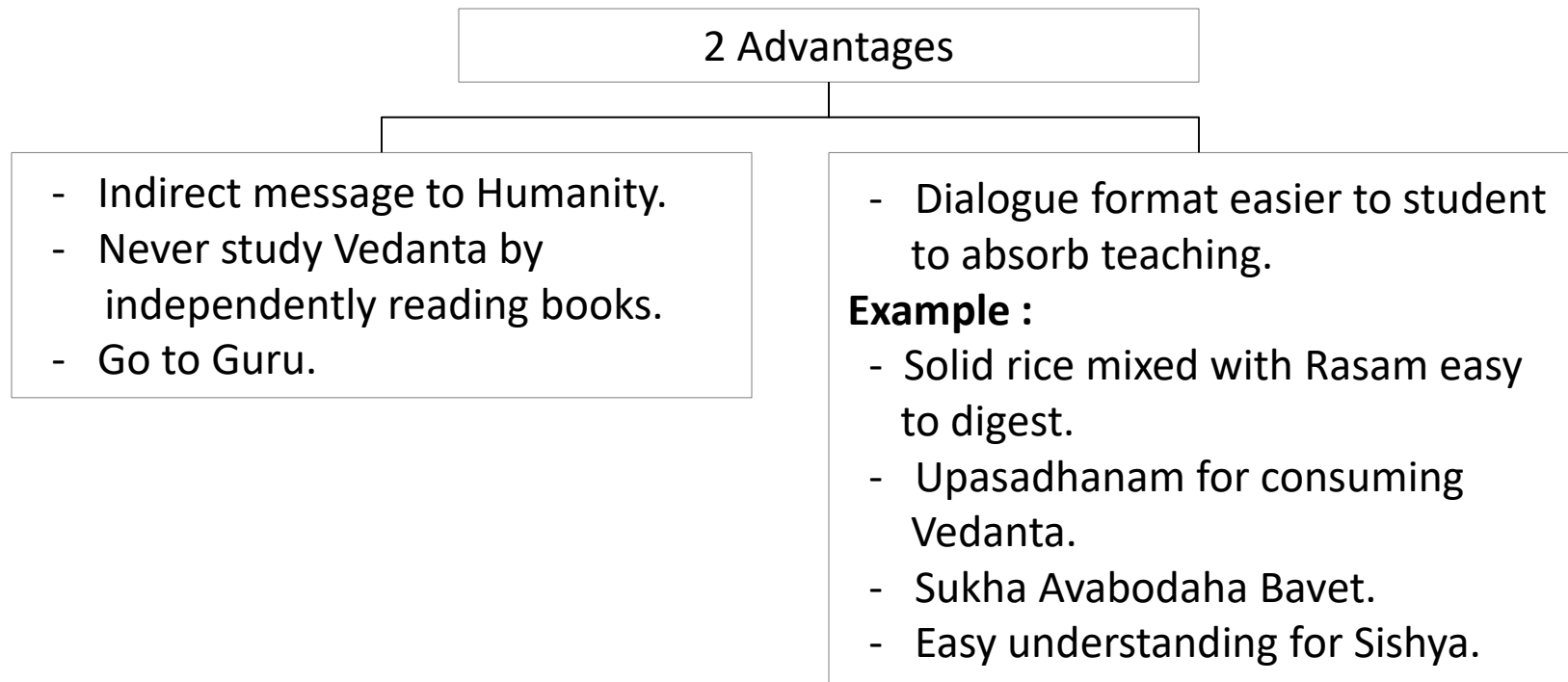
Pratingya – Proposition :

- **Jnanam, Moksha Sadhanam Prapnoti, attains liberating knowledge, during Sravanam itself.**

- In Tradition, Guru – Sishya Samvada Rupena Vedanta Jnanam takes place.
- Gita, Prasno Upanishad, Keno Upanishad, Chandogya Upanishad, Taittiriya Upanishad, Brihadaranyaka Upanishad, Katho Upaishad.

Nishchaladasa :

- In keeping with that tradition presents Vichara Sagara in the same Samvada Rupa teaching.



(११०) गुरुलक्षणम्- यः साङ्गवेदाध्यायी तदर्थज्ञो

जीवब्रह्मैक्यविषयकदृढतरनिश्चयात्परिनिष्ठितात्मसाक्षात्कारवान्
स एव गुरुः। न हि वेदाध्ययनवत्वमात्रेणात्मज्ञानशून्यो
गुरुर्भवति। आत्माज्ञोऽपि वेदाध्ययनशून्यः, स्वयं मुक्तोऽपि
परोपदेशयोग्यगुरुर्न स्यात्; यथो जिज्ञासुशिष्यहृद्गतसन्देहनिवर्तनक्षमाणाम्
युक्तीनां प्रतिभानं वेदाध्ययनशून्यस्य न जायते।
सन्देहशून्यस्योत्तमसंस्कारवतश्चरमजन्मनो जिज्ञासोरूपदेशे समर्थोऽप्यम्,
साधारण्येन सर्वमुमुक्षुजनोपदेशसामर्थ्याभावान्नाचार्यो भवितुर्महति।
तस्माद्वेदाध्ययनसंपन्नः आत्मज्ञश्चैवाचार्य इत्युच्यते।

Jnani	Guru
<ul style="list-style-type: none">- Need not be Guru- Has Jnanam	<ul style="list-style-type: none">- Has to be Jnani- Must have Jnanam- Status requires communication skill and capacity to convince Sishya's questions.- Scholarship, Erudition in Shastra required.

Moksha :

- Requires only Jnanam, not too much scholarship required.
- Brahmachari – Taittiriya Bashyam, does Veda Adyayana, Chants Veda.

Karma Yoga + Upasana Yoga	Jnana Yoga
- Based on Veda Purva	- Based on Vedanta

- Adhyayanam = Acquisition of text books to memory, Veda Bashyam Chanting, enquire meaning.

Kaivalya Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।

te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

- Jiva Brahma Aikyam Dridhatara Nishchayam.
- **I am not Jiva in the world but I am Brahman in whom this world is existing.**

Paritoshtara Atma Sakshavan :

- Can say Aham Brahma Asmi, without comma – “thus declares Upanishads”.

- To remove comma is Mananam and Nididhyasanam.
 - Sravanam is for writing, saying, Aham Brahma Asmi.
 - It is not words of Guru or Upanishads but I should declare it and mean it.
 - Sakshatkaram, Parinishta, Brahmisthithi of Gita Chapter 2, Atma Nishta.
 - Saha Eva Guru.
 - One who knows the path, can guide others to destination.
 - Scholarship without Sakshatkaram useless.
 - How many Upanishads have gone through you?
 - Mere studying and getting P.hd no use.
 - Must have Sakshatkara, Aparoksha Jnanam.
 - One who has not come to binary format, can't be Guru.
 - Guru must say Roaringly, you are Brahman, not in a mild voice.
 - You are not Annamaya Kosha Loud, you are Brahman can't be softer than that....
 - “Tat Tvam Asi” – should Roar from Guru's mouth not that it is said in Chandogyo Upanishad – 6th Chapter.
- **You are free here and now, must be clear.**

Mystic Guru :

- Gained knowledge in Purva Janma – Yoga Brashta, Gita Chapter 6.

- Because of some obstacle, reborn.
- Does not need systematic study.

Mystic Guru will say :

- You should experience everything without being experienter.

How?

- If Guru answers it will become process, finite and finite can't be truth.

Gita : Chapter 5

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- **We have systematic analysis of Sharira Trayam, Avasta Trayam, Ahamkara – Sakshi Viveka and can explain how we can experience without being experienter.**
- **I can give answer with Shastra, not without Shastra.**
- **Hence Shastra is Pramanam.**

- Kevala Brahma Nishta without Shastram can never be a Guru.
- In Chapter 13 – Gita Bashyam, Shankara says, never go to a Guru who doesn't have Sampradaya of teaching.
- Can do namaskara to mystic but do not go to him for Jnanam.
- Mystic, Svayam Mukta, himself liberated, can't help others.
- Hence we must learn traditional books like Gita, Upanishad first with guru.

Revision (89) :

Topic 110 : Important Message

- Students have wrong notion that sharp intellect and deep Tarqa knowledge are required for Moksha.
- Tarqa is required only to know limitation of Tarqa.
- **Knowing limitation will enhance our Sraddha in Shastram.**
- **With Sraddha don't require sharp intellect or deep Tarqa knowledge.**

Gita : Chapter 4

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ ।
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

Greater Sraddha – Lesser Intellect	Greater Intellect – Lesser Sraddha
<ul style="list-style-type: none"> - Tattva Drishti - More fortunate - Superior 	<ul style="list-style-type: none"> - Less fortunate - Inferior

- Greater Sraddha + Greater intellect = Most fortunate (Karpooa Buddhi).
- Common sense intellect more than enough for Atma Jnanam through Gita and Upanishad.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ १ ॥

Naisa tarkena matir-apaneya prokta 'neyaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

पराञ्च खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.
[II – I – 1]

- **Tarqa and perception deal with Anatma.**

Prayer of Student :

- Give me more Sraddha.
- During Poonal, Sraddha Devi Puja done (Mother).

Sraddha Sukhtam :

śraddhayā'gnissamidhyate | śraddhayā vindate haviḥ |
śraddhām bhagāsyā mūrdhanī | vacasāvedayāmasi |
priyaggśraddhe dadataḥ | priyaggśraddhe didāsataḥ |
priyaṃ bhojeṣu yajvasu | idaṃ ma udiṭaṃ kṛdhi |
yathā devā asureṣu | śraddhāmugreṣu cakrire |
evaṃ bhojeṣu yajvasu | asmākamudiṭaṃ kṛdhi |
śraddhām devā yajamānāḥ | vāyurgopā upāsate |
śraddhāgṃ hṛdayayā'kūtyā | śraddhayā hūyate haviḥ |
śraddhām prātarhavāmahe | śraddhām madhyandināṃ pari |
śraddhāgṃ sūryasya nīmṛcī | śraddhe śraddhāpaye hamā |
śraddhā devānadhivaste | śraddhā viśvamidaṃ jagat |
śraddhām kāmasya mātaram | haviṣā vardhayāmasi ||

- Vedanta does not require Sharper intellect and deep Tarqa Jnanam.
- To gain liberating knowledge and Moksha, Sharper intellect and Tarqa not required.
- **They are required if person wants to play the role of a Guru.**
- Some students with sharp intellect, might have studied tarqa and will shoot questions.
- Guru must convince them.
- Brahma Sutra – Chapter 2 – Vyasa talks to all philosophers.

Brahma Sutra :

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah | 11 |

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [II – 1 – 11]

In Sadhana Chatustaya Sampatti include :

- Kshama, Dama, Uparama, Titiksha, Sraddha.
- If Guru is without Tarqa Jnanam, when students have sharp intellect, Guru will always be in Pins + Needles.
- He can't give reasons to convince students.
- Do vedic rituals, you will be in Advantageous position, builds Sraddha.

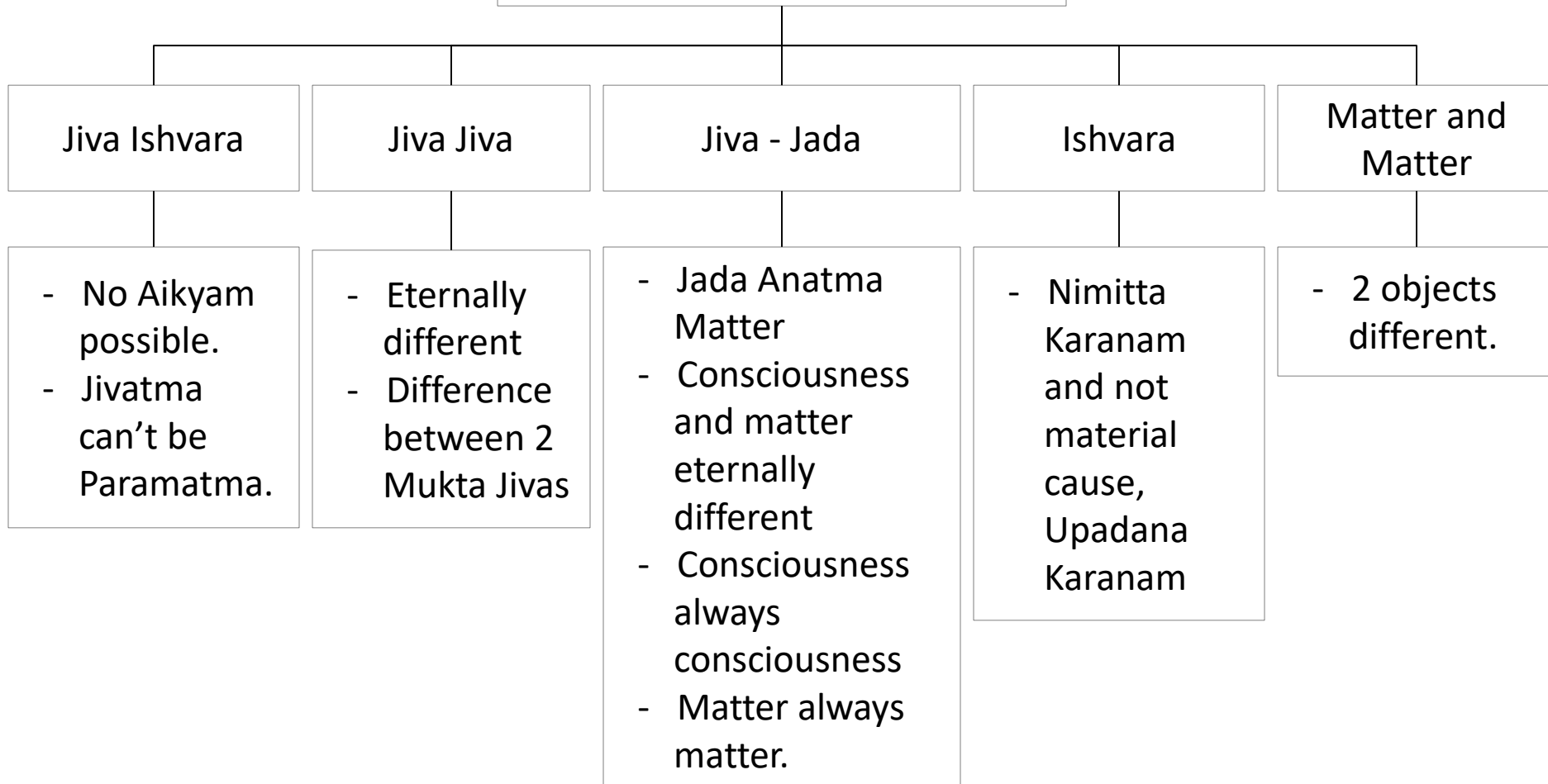
Veda :

- Upajeevya Pramanam Svata Pramana Jnanam.
- Non Questioning students are blessed students.
- Will get knowledge and liberation in this life itself.
- Only common sense intellect is required, not sharp intellect.
- Only scholar Jnani can welcome all students including scientists.

स हि शिष्यबुद्धिगतपञ्चविधभेदान्नानायुक्तिभिर्निवर्तयितुं समर्थः स्यात्।
ते च भेदाः- (१) जीवेश्वरभेदः, (२) जीवानां परस्परभेदः,
(३) जीवजडभेदः, (४) ईश्वरजडभेदः, (५) जडानां परस्परभेद इति।
सर्वानेतान् भेदान् खण्डयितुं स एव समर्थः।

- Why Guru must have scholarship in Brahma Vidya and have Tarqa Jnanam?
- Student knows only Dvaitam logically.
- Nyaya (By Gautama), Veiseshikas (By Kanaada Muni).
- Vedanta reveals Advaitam.

5 fold differences in Dvaitam is established with logic



- In Mukti, Consciousness, matter will be different, Jiva – Jada bheda eternal.
- Tarqa tells forcefully fully with Paksha, Hetu, Sadhya, Drishtanta.
- Gives logic to establish Dvaitam.
- Does not allow Guru to proceed.

(IV) Ishvara only Nimitta Kaaranam not material cause, Upadana Karanam.

- Matter alone Upadana Karanam.
- Nimitta and Upadana different.
- Matter, creation different.
- Bhagavan and world eternally different.
- Ishvara = Upadana and Nimitta Karanam.
- Karya – Kaarana Bhedayoho Abheda, Advaitin establishes.
- Tarqa logically argues Bheda Asti.
- Ishvara – Jada Bheda Asti.

(V) Jadatma Paraspara Bheda :

- 2 inert objects different.
- Akasha, Vayu, Agni, Jalam different eternally.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatma. 1144

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Guru uses Tarqa to negate Tarqa students.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

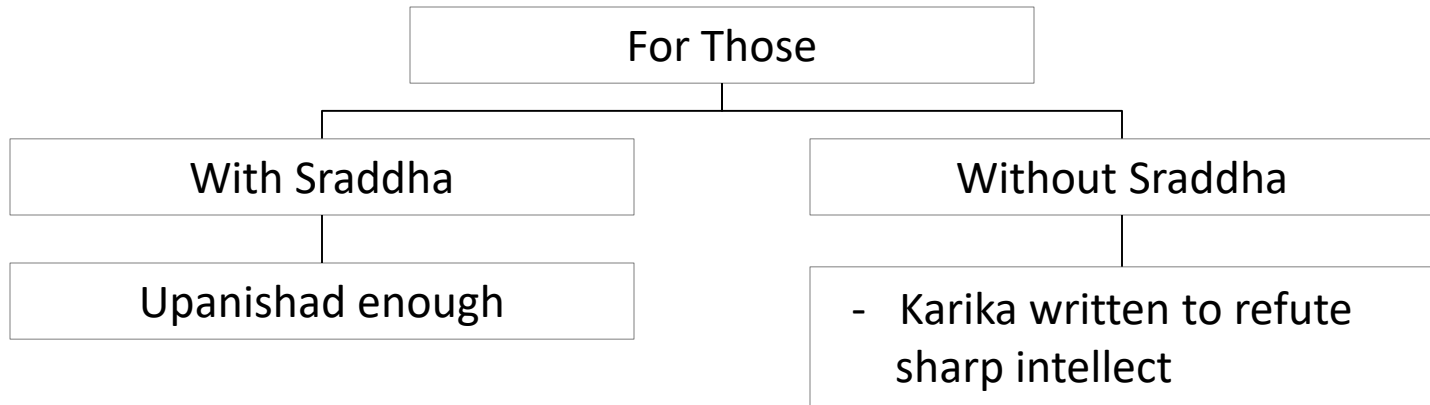
That (is Brahman) from which (are derived) the birth etc. of this (Universe)
[I – I – 2]

Purva Pakshi :

- Establishes Ishvara different from world.

Logic :

- Be sound in Tarqa to refute Tarqa.
- Guru with deep knowledge of Tarqa capable of throwing out Pancha Vida Bheda.
- Atma Eva Satyam.



- Vaithathya, Advaita, Alatahanti Prakaranams...
- Sat comes from Sat or Asat, Asat comes from Sat or Asat.
- Upanishad 12 Verses enough for Jnanam and Moksha.
- Bheda Bayam Bavati.
- With Tarquika student need more skill to teach as student is soaked in Pancha Vida Bheda.

Guru's Argument :

I) Tarqa establishes Dvaitam as Satyam, ultimate truth.

- **Dvaitam, Bheda is cause of Samsara.**
- Therefore, Tarqa Shastra is cause of Samsara, very big task to convince.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

- Vedanta Reveals Advaitam as truth.
- Tarquis don't accept because of Lack of Sraddha.
- Veda = Pramanam accepted establishes Dvaitam, it's a contradiction.
- Jivatma – Paramatma Bheda is cause of fear, Samsara, Dasoham.
- Follow Dvaitam temporarily to attain Sadhana Chatustaya Sampatti.
- Come to Upanishad texts not shapa, Shaiva, Vaishnava, Agama Granthams.
- They are useful only for Chitta Shuddhi.

- With Advaita Jnanam attain Sakshatkara Anubhava.
- To give Advaita Jnanam, Guru must have scholarship.
- Avidyadhi Sarva Mala Shyam, Advitiam Brahma Aham Asmi, iti Sakshat Aparokshat Anubava Karoti.
- **Student changes format, says :**
I am nondual Brahman, free of impurities, duality.
- **When Sishya becomes reformed, says :**
Sarvoapi Samsara Drishya Prapancha Dvaita Prapancha Swapna... Mithya Bavati.
- **Entire material world does not exist separate from consciousness.**

Mandukya Upanishad : 4th Chapter – Alatahanti Prakaranam

One Tip of Agarbatti in a dark room	One Tip of consciousness
<ul style="list-style-type: none"> - On Rotation - Appears as circle, plurality of patterns. - Not reality 	<ul style="list-style-type: none"> - In seeming motion - Appears as whole cosmos, pluralistic matter. - Not reality

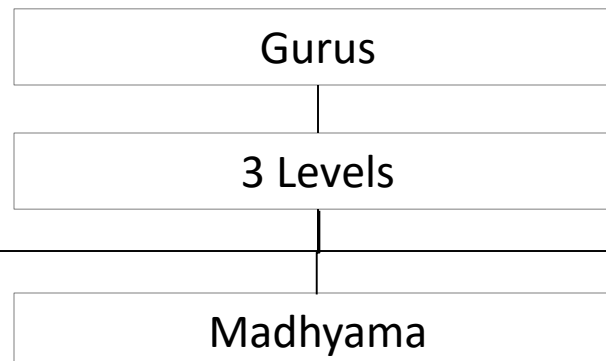
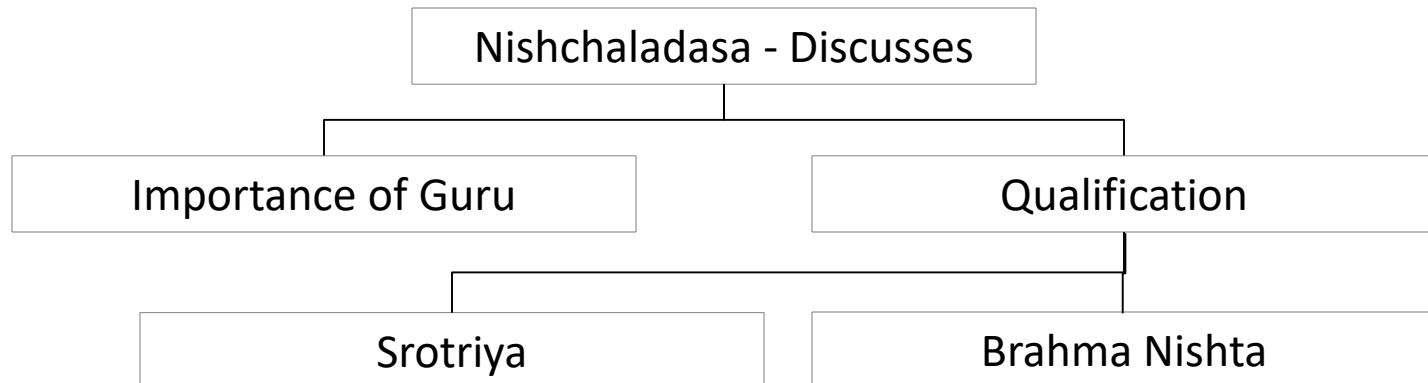
- Drishya Prapancha is object of my experience – Dvaitam.
- Pancha Vidha Dvaitam, dualistic in nature.
- Swapnadhi Vatu, is exactly like Swapna.

- Because of Moola Vidya, Mithya Jagat appears, like dream, not factual.

Tattva Drishti	Tarqa Drishti
<ul style="list-style-type: none"> - With Gita, Upanishads study over. - Be Tattva Drishti with Sraddha 	<ul style="list-style-type: none"> - Requires Brahma Sutra, Mandukya Karika, Advanced Granthas.

Revision (90) :

Chapter 3 :



Uttama	Madhyama	Kanishta
<ul style="list-style-type: none"> - Scholarly Aparoksha Jnani. - Srotriya, Brahma Nishta. 	<ul style="list-style-type: none"> - Kevala Srotriya - Scholarly Paroksha Jnani. - Has Sufficient Scholarship to defend and teach. - Srotriyam - Sishya not misguided 	<ul style="list-style-type: none"> - Mystic - Unscholarly Aparoksha Jnani. - Kevala Brahma Nishta. - Does not have methodology, tools to teach. - Did not study under Guru. - Can't defend teaching. - Has Purva Janma Vasana - Can't communicate.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Tradition says go to Srotريا Brahma Nishta Guru.
- Once we reject Shastra, we will be in trouble.
- Kevala Srotru or Kevala Nishta stepping stones.
- **Srotريا Brahma Nishta Guru alone can give liberation.**
- Kevala Brahma Nishta – liberated but can't help Sishya.
- Nishchaladasa dealing with teaching.
- Srotريا Brahma Nishta = Uttama Guru.

Realisation :

- **“I should be able to claim Aparoksha Jnanam”.**
- Sarvopi Samsara Drishya Prapancha Dvaitaha, Svapnadhivatu.
- **Entire Drishya Prapancha, Dvaitam called Samsara is like Dream world, Seen, appears not real, Mithya.**
- World, Mayi Bhasate, appears in me the pure Chaitanyam, Brahman.
- **It is Mithya, appearing in me, Chaitanyam, not Sthula, Sukshma Shariram.**
- Chin Matram Vatu, Svapnadhi Vatu.
- **Jagrat Prapancha, exactly like Svapna Prapancha as far as Mithyatvam is concerned.**
- Whether both of them are equal Mithya or unequal Mithya, can be debated.

Example :

- Fake 500 Rs not superior to fake 100 Rs.
- Here Mithya Pratibhasate



Adverb, appears falsely

- Sva Agyana Vashat, Due to Atma Agyanam, Moola Avidya, Maya.
- Mayaya Pratibhasate, iti Aparokshataya Sakshat Janiyat.
- Srotريا Brahma Nishta Guru alone capable of Systematic teaching, Upadesha, not whispering.
- Atma Tatvam = Truth about oneself.
- Dur Darshan – very difficult, sharp.

Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,
Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥12 ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

- Dur darshana Atma – Adhbhuta Atma.

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavaccainam anyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

- Greatest wonder in the universe = Atma not 7 old, 7 new wonders.
- One present wonder = Atma = I.
- Indrushe Upadrushta eva Acharya Iti Uchyate.
- He alone is Acharya, who releases Sishya from Crocodile of Samsara.
- Samsara is Maha Graha Grastham Sishyam.
- Sishya is under grip of Grahaha, Crocodile, Shark.
- Once Crocodile grips, it will never give up.
- Samsara = Biggest Crocodile.
- One who releases Sishya = Guru.
- In Vision of Nishchaladasa, Guru and Acharya, Synonymous, same, one who teaches scriptures.

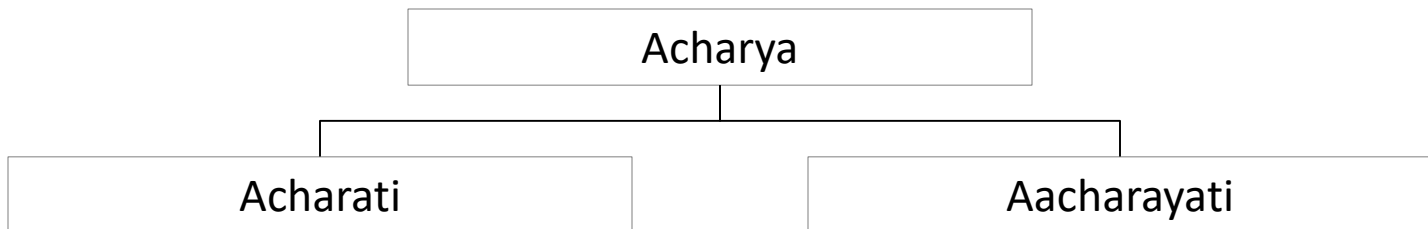
“आचिनोति हि शास्त्रार्थमाचारे स्थापयत्यपि। स्वयमाचरते तस्मादाचार्यस्तेन कथ्यते॥”

“गुकारो स्यन्धकारः स्यात् रुकारस्तन्निवर्तकः। ब्रह्मान्धकारनाशित्वाद्गुरुरित्युच्यते बुधैः॥”

- Achinoti Shastra Aryartha – Acharye Sthapanath it Svayam Acharate Asmat Achinoti Shastrayartham.
- One who extracts central message of Shastra and follows it in his life and makes also the Sishya follow.
- The teacher is aligned with himself in Binary format.
- Tatparyam of Veda not Annamaya Kosha.

Central Message of Vedas :

- **Brahma Satyam, Jagan Mithya, Aham Braheiva Na Paraha.**
- Acharya extracts this from scriptures, follows it in his life and makes Sishya follow.
- How?
- Svayam Acharate Yasmat.
- Makes teaching alive by living it himself.
- Follows binary format and hands it over to Sishya.



Guru :

- Removes Andhakara – Internal Darkness.

Gita :

तेषामेवानुकम्पार्थम
अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः
ज्ञानदीपेन भास्वता ॥ १०-११॥

tēṣām ēvānukampārtham
aham ajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthah
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- **Bhagawan lights up lamp of Atma Jnanam and removes internal darkness of self ignorance.**
- GU = Self knowledge.
- RU = Andakara, Tan Nivartakaha.
- Remover of darkness by lighting lamp of self knowledge.
- Brahma Andhakara Nashitvat.
- Guru – removes Brahman ignorance, self ignorance.
- Guru – Acharya.

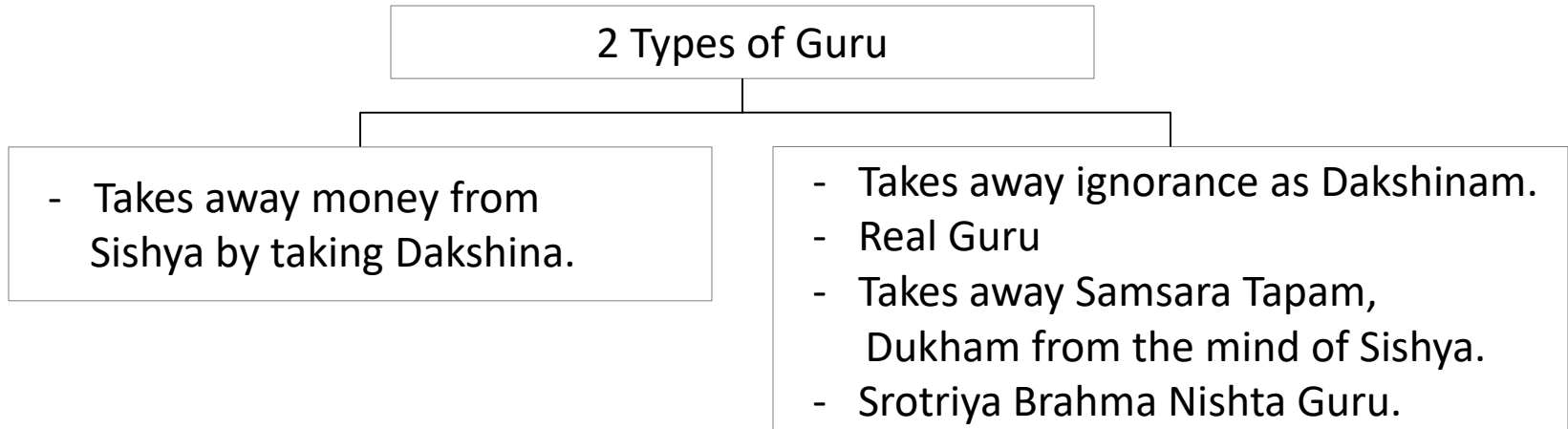
- Grinati – Gru – To teach scriptures Upadeshanti iti Guruhu.
- Tan Mukhatvat Mochayanti.
- Samsara Graha Mukhat, Releases from the mouth of crocodile of Samsara, by teaching Advaita Brahman.

“बहवो गुरवः सन्ति शिष्यवित्तापहारकाः। दुर्लभोऽयं गुरुर्देवि!
शिष्यहृत्तापहारकः॥” इति स्मृतेः।

- Taken from Gurugita in Skanda Puranam.
- It has 4 chapters – 200 verses.

Dialogue :

- Shiva – Parvati Devi.



(१११) शिष्यलक्षणम्-

वेदान्तग्रन्थप्रवृत्तिसंपादकं प्रथमस्तरङ्गे यदधिकारिविशेषणमुक्तं
साधनचतुष्टयरूपं, तत्संपत्तिरेव शिष्यस्य लक्षणं भवति।

- Qualification of student taught in Chapter 1 + 2 – Anubandha Chatushtayam.
- Adhikari, Vishaya, Sambandha, Prayojanam.
- Sishya = should have Sadhana Chatushtaya Sampatti – 4 D's.
- If Sadhana Chatustaya Sampatti is lacking, Vedanta boring.
- If Sadhana Chatustaya Sampatti in full measure, Vedanta interesting.
- Vedanta Grantha Pravirthi Sampadakam.
- Sadhana Chatustya Sampatti is generator of interest in Vedantic study which produces Moksha.
- Local wealth can't purchase Moksha.
- Sadhana Chatustaya Sampatti is inner wealth to purchase Moksha.
- This is Sishya's qualification.

(११२) गुरुभक्तेः फलम्-

ईश्वरापेक्षयाप्यधिकतया श्रद्धाभक्तिप्रणामादिकं गुरौ शिष्येण कर्तव्यं।
यतोऽखिलशास्त्रव्युत्पन्नोऽपि गुरुपदेशमन्तरास्वात्मतत्त्वं न जानीयात्।
“नेषा तर्केण मतिरापनेया” (क १-२-९) “नायमात्मा प्रवचनेन लभ्यो
न मेघया न बहुना श्रुतेन” (क. १-२- २३) (मु ३-२-३)
“आचार्यावान् पुरुषो वेद” (छा. ६-१४-२) “आचार्याद्वैव विध्या विदिता
साधिष्ठं प्रायत्” (छ ४-९-३) इति श्रुतेः । अयमेवार्थो वक्ष्यमानदृष्टान्तेन
स्फुटीक्रियते। तथा हि- वेदरूपसमुद्रो गुरुपदेशाभावे क्षारो भवति।

Importance of Guru Bhakti :

In Gita :

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none">- Ishvara Bhakti highlighted Gita : <ul style="list-style-type: none">- Mayi sarvani karmani... [3 – 30]	<ul style="list-style-type: none">- Ishvara + Guru Bhakti highlighted Svestasvatara Upanishad : <ul style="list-style-type: none">- Yasya Devai para... [6 - 23]

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

Svetasvatara Upanishad :

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau |
tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah || 23 ||

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- Jnana Yogi – has equal Bhakti for Guru and Ishvara, he alone grasps the teaching completely.

Nischaladasa :

- Goes one step further.

- Sishyas Bhakti for Guru should be one notch higher than Ishvara Bhakti because he teaches directly for Moksha.
- Unique topic here.

Kaivalya Upanishad :

तस्मै स होवाच पितामहश्च
श्रद्धाभक्तिध्यानयोगादवैहि ॥ २ ॥

tasmai sa hovāca pitāmahaśca
śraddhābhaktidhyānayogādavaihi || 2||

To him, the grandsire said, "May you know through sraddha, trust in the teaching, bhakti, commitment, and dhyana, meditation." [Verse 2]

- Gurus words, Shastric words, Srotريا Brahma Nishta not Kevala Brahma Nishta.
- Faith in words of Guru = Sraddha.
- Bhakti is devotion to teaching.

Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- When Sishya has too fat ego, it is difficult to do Namaskara.
- Even if you know Tarqa, Mimamsa, Vyakaranam, you can't study Shastra by yourself.
- Can't study independently, can't get direct knowledge, Aparoksha Jnanam.

Chandogya Upanishad :

- Narada had P.hd in 24 subjects, still had Samsara.
- Went to Guru Sanatkumara.
- Humility is hallmark of a Sishya.

Kevala Jnana Nishta :

- Attained Jnanam in last birth with Guru, can't teach.

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Spiritual prodigy had Guru in last birth.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

- Moksha not by learning to chant, self study, through intelligence.

Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabrūyādetām diśam
gandhārā etām diśam vrajeti sa grāmādgāmam pṛcchanpañḍito
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo
veda tasya tāvadeva ciram yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

- Acharyavan Purusho Veda.
- Person without Guru can get only Paroksha Jnanam.

Chandogya Upanishad :

श्रुतंहयेव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या
विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न
किंचन वीयायेति वीयायेति ॥ ४.९.३ ॥
॥ इति नवमः खण्डः ॥

śrutamhyeva me bhagavaddṛśebhya ācāryāddhaiva vidyā
viditā sādhiṣṭhaṁ prāpatīti tasmai haitadevovācātra ha na
kiṁcana vīyāyeti vīyāyeti || 4.9.3 ||
|| iti navamaḥ khaṇḍaḥ ||

[Satyakāma said,] 'I have heard from revered ones like you that a person learns best when he learns from a competent teacher.' The teacher then, taught Satyakāma everything. Nothing was left out. [4 - 9 - 3]

- Person who has an Acharya will certainly gain Jnanam.

Vivekchoodamani :

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ 28 ॥

mandamadhyamarūpāpi vairāgyeṇa śamādinā |
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam || 28||

Even though slight or moderate, this longing for liberation may bear fruit through the grace of the Guru and through detachment, calmness of mind etc. [Verse 28]

- Even unqualified student becomes qualified in front of Acharya.
- Guru Bhakti must be higher than Ishvara Bhakti.

Illustration :

- Ocean water – if thirsty can't drink, water everywhere, not a drop to drink.
- Surya Bhagavan absorbs salt from ocean water and leaves unwanted portion in the clouds in the sky which pour as rainy water.
- Rainy water useful to quench thirst.
- Veda = Ocean – Samudram has Dvaitam (Salt) and Advaitam (Pure water).
- Veda Purva Bhaga has Dvaitam, Karma Yoga and Upasana Yoga – Arthavada portion.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति, तत एवास्य भयं वीयाय,
कस्माद्ध्यभेक्ष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsyā bhayaṃ vīyāy,
kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Acharya who is like Surya filters Veda and gives pure water (Atma Jnanam) to Sishya to attain Moksha.

Revision (91) :

- Guru is important because we can't extract message of Shastram directly.
- Dvaitam has to be taken temporarily in Adhyaropa Phase, during Srishti concept.

- Karya Karana Prakriya should be negated during Apavada Kale (secret only from Guru – Shastra does not say so).

तथा हि- वेदरूपसमुद्रो गुरूपदेशाभावे क्षारो भवति। क्षारसागरे पतितस्तज्जलं पीत्वा केवलं दुःखमेवानुभवति यथा, तथा गुरूपदेशं विनैव शास्त्रान्तरकुशला अपि स्वातन्त्र्येण वेदार्थं विचारयन्तो गुरुसंप्रदायाभावाद्धेद एव सर्ववेदार्थं इति स्वमतिविभवानुसारेण निश्चित्य भेदरूपक्षारजलमेवास्वाध्य जननमरणप्रबन्धात्मकदुःखमेवाविश्रममनुभवन्ति; न तु मुक्तिरूपनित्यनिरतिशयानन्दं लभन्ते।

- Without Guru, we will be drinking Shaaraha, Saline water from ocean.
- Falling in ocean, Sisya more thirsty.
- By Tarqa, Mimamsa, Adhyaropa is understood.
- Knowledge is mixed with Dvaitam.
- Student will remain in Bheda, Dasoham Bhavana.
- Sishya should go to Soham Bavana one day.
- Without Soham, Dasoham incomplete, will ever be in Δ format.
- According to students own resources, he will conclude Dasoham is the Teaching.
- Dasoham must be rejected and displace with Soham.
- From Veda he is drinking Advaitam (water) contaminated with Dvaitam (salt).
- Guru retains only Advaitam.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Brihadaranayaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति, तत एवास्य भयं वीयाय,
कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

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He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

- Dvaitam will ever be subjected to Janma, Marana cycle.
- Sishya will continue to be a Samsari inspite of coming to Veda.
- All Dvaita philosophers promise Moksha after death.
- Advaita philosophers promise Nitya Moksha, Niratishaya Moksha (Unbroken, unsurpassed Ananda Svarupa).
- Nitya unsurpassed Ananda here and now.

जीवब्रह्मैक्योपदेष्टैव गुरुरिति गुरुलक्षणं निरूपितम्; तादृशादखण्डब्रह्मात्मैकत्वविदः
सद्गुरोर्मुखाध्ये वेदान्तविचारं कुर्वन्ति, ते देवामृतादप्यधिकं निरतिशयं ब्रह्मानन्दमनुभवन्ति।
यथा स्वभावतः क्षारं समुद्रजलं पात्रेण गृहीत्वा पीतञ्चेत्तदा क्षारमेव भवति, तदेव समुद्रजलं
मेघैराकृष्य वृष्टं सत् पीतं च दतिमधुरं भवति; तथा वेदार्थोऽपि स्वातन्त्र्येण गुरुसंप्रदायं विना
विचारितश्चेन्न जननमरणदुःखहेतुर्भवति, स एवाद्वैतब्रह्मात्मापरोक्षानुभविश्चीसद्गुरुमुखादवाप्यते
चेन्नित्यनिरतिशयापरोक्षाखण्डानन्दस्वरूपात्माधिगमाय भवति। तस्माद्गुरुमुखादेव वेदार्थो
ग्राह्यो वैदिकेन।

Guru :

- Soham Bavana is available fact, not an achievable goal in future.
- A fact to be claimed.
- Moksha is the nature not a promise.
- Moksha not a goal like mirage water.
- Sishya will be constantly looking for it.
- Guru instils Jiva – Brahma Aika Bava, Soham Bava in Jnana Yoga Kale, negates Dasoham Bavana of Karma Yoga Kala.
- Soham is a fact, the nature, immediacy of Moksha should be drilled.

• **Moksha not Sadhyam, not Vedic promise, instantaneously, always available nature.**

- Moksha as Goal = Mirage water.

• **Moksha exists only as my nature.**

- Sadhya Moksha = Temporary introduction.
- Such an instantaneous Moksha is presented and must be claimed.
- Sadrusha Brahma Atma Vidaha.
- He alone is called Sat Guru who never promises Moksha because you can't get Moksha.

• **Moksha happens to be Svarupa, understand thoroughly.**

- Nirathishayam Brahmananda Anubavati.
- Claim Brahma Ananda as own nature, superlative Ananda, non experiential Ananda, superior to Deva Amrutam.

Taittiriya Upanishad :

ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ |
sa eko brahmaṇa ānandaḥ |
śrotriyasya cākāmahatasya ॥ 11 ॥

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.[2 - 8 - 12]

What is Role of Guru?

Samudra Jalam	Guru
<p>I) Svabavataha Sharam, Saline by nature.</p> <p>II) Drink without desalination, salty.</p> <p>III) Surya Bhagavan :</p> <ul style="list-style-type: none"> - Cosmic desalination plant. - Prasno Upanishad glorifies rain and sun. <p>IV) Water Absorbed in clouds.</p> <ul style="list-style-type: none"> - Wind brings rain bearing clouds at appropriate time. - Oceanic water filtered. - Pure rain water can be drunk. 	<p>I) Veda :</p> <ul style="list-style-type: none"> - Mix of Dvaitam, Advaitam. - Dvaitam like ocean water with impurities. <p>II) Experience Samsara if taken without Guru.</p> <p>III) Guru :</p> <ul style="list-style-type: none"> - Like Surya <p>IV) Sampradaya Guru initially accepts Adhyaropa, Srishti – Karta, Sishya, Puja – Pujaka, Upasya – Upasaka, worshipper, worshipped, meditator, meditated, father – son.</p> <p>Mandukya Upanishad : Karika</p> <ul style="list-style-type: none"> - Upasanasrito dharmo jate... [3 – K – 1] - Laukika, Shastriya Dvaitam accepted initially as cause of Janma, Maranam, Dukham. - Any Dvaitam is Samsara, rejected. - Sishya afraid to drop Shastric Dvaitam, has fear. - Guru gives strength to drop Bhagawan also. - All Dvaitams are superimposition on me the Adhishtanam, the ultimate reality.

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajam sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

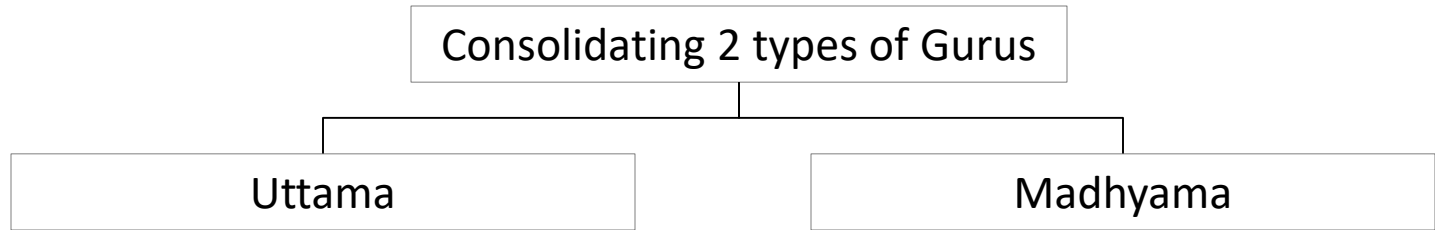
The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

Sat Guru :

- Has Jiva Brahaiva Aikya Anubhava Jnanam.
- Claims I am Brahman.
- Teaching efficacious.
- Atma Adhigamya Bavati.
- Teaching fits for Sishya's reception.
- Guru must express Sishya clearly, not impress student.
- If Guru impresses, Sishya will only say he is a scholar but will not understand.
- **What Atma is revealed? Nitya, Nirathishaya, Aparoksham, Akhanda Ananda Svarupa Atma.**
- Vedic message, Tat Paryam must be grasped by Tradition valuing disciple.

(११३) ब्रह्मज्ञाद्गुरोरेव वेदार्थो ग्राह्यः-

यथा दृतिमुखाद्वा घटमुखाद्वा गृहीतं समुद्रजलं स्वविलक्षणरसास्वादनहेतुर्न भवति, तथाऽज्ञापुरुषमुखाद्गृहीतं वेदरूपसमुद्रस्यार्थरूपं जलं विलक्षणानन्दजनकं न भवति। तस्मादज्ञानः पाठकगुरुर्दृतिघटादिसमः । ज्ञानी गुरुः मेघसम इति प्रागुक्तम्। तस्मान्मुमुक्षुर्दृतिघटादितुल्यमज्ञपाठकगुरुं हित्वा मेघतुल्यब्रह्मज्ञगुरुमुखाद्वेदार्थश्रवणं कुर्यात् “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्”। (मु १-२-१२)
“ उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः” (भ. गी ४-३४) इत्यादिश्रुतिभ्यः।



Uttama :

- Communicates teaching.
- Presents Brahman as Nitya, Aparoksha...

- He himself is Brahman, not Paroksha Vastu.
- Sishya receives as Aparoksha.
- Madhyama guru not bold to say, you are Brahman or bold to say I am Brahman.

Sishya will Say :

- Shastra says “Tat Tvam Asi”.
- Brahman is extraordinary thing, not I am Brahman.
- Srotriya Brahma Nishta Guru - Uttama Guru.
- Kevala Srotriya – Madhyama Guru.
- Guru repeats words of Shastras like Phataka – Parrot.

Example :

- You take to ocean a leather bag or earthen pot, you will take same Samudra saline water, one cannot enjoy the benefit to quench thirst.

Madhyama, Paataka Guru	Uttama Guru
<ul style="list-style-type: none"> - Similar to leather bag or pot. - Reject, Kevala Srotriya Guru. - Don't know how to filter. 	<ul style="list-style-type: none"> - Like Surya who opens the Lotus - Opens Vedantic teaching

How to know difference?

- Won't know, Pray to God, who will replace the Guru when time is ripe.
- Example – Chinmaya – Tapovan Maharaj.

Madhyama Guru	Uttama Guru
<ul style="list-style-type: none"> - Has only Paroksha Jnanam - Does not have courage to reject Dasoham Bhavana. 	<ul style="list-style-type: none"> - Removes Dasoham Bavana and replaces with Soham. - Advaitam is carefully culled out and taught.

Guru Stotram :

सर्वश्रुतिशिरोरत्नसमुद्भासितमूर्तये ।
वेदान्ताम्बूजसूर्याय तस्मै श्रीगुरवे नमः ॥६॥

Sarva-shruti-shiro-ratna-sam-udbhaasita-muurtaye |
Vedaanta-ambuuja-suuryaaya tasmai shrii-gurave namah ||6||

(Salutations to the Guru) Who is the Embodiment of All Srutis (Vedanta) which Equally Shine (He being the Essence of them) like Jewel worn on the Head, Who is the Sun blossoming the Lotus of Vedanta. Salutations to that Guru. [Verse 6]

Vedanta :

- Like Lotus Bud, will not fully open unless Surya Bhagawan comes out and opens the Lotus.
- Guru causes opening of Vedanta to Advaitam.
- Guru absorbs Advaita Jalam.
- Aparoksha Jnani Guru like cloud filled with pure water which can be drunk.
- Mumukshu Rejects Madhyama Guru and goes to Uttama Guru.

- Goes to Megha like Uttama Guru.
- See confidence of Guru when he teaches Moksha, not as a Goal, but as a fact.
- I am Mukta and you are also Mukta.
- Confidence is indication of Uttama Guru.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Getting Uttama Guru is Ishvaras grace.

Vivekchoodamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahahetukam |
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

- We can never know who is Uttama Guru.

Example :

- Blind holds another man, won't know guide is blind or with sight.
- Bhagawan arranges Kanishta, Madhyama, Uttama Guru according to our capabilities.

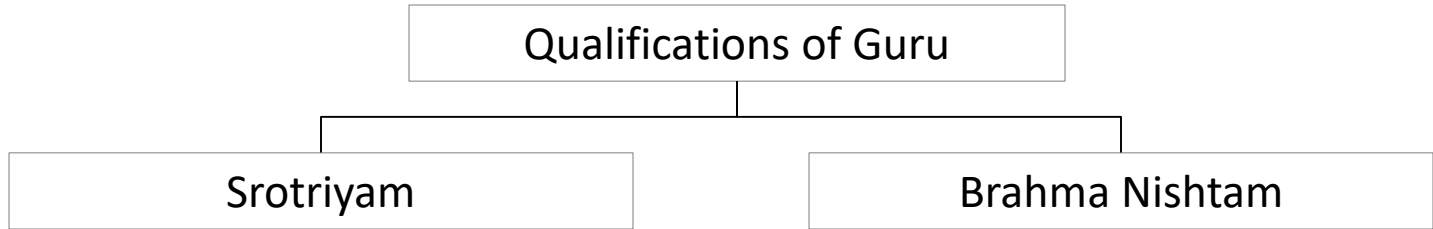
Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

Revision (92) :



- Guru like cloud, Absorbs pure water from ocean leaving salty portion and gives to mankind as rain.

Veda Vakhyams

Bheda

- Reject

Abheda

- Accept

Bheda Abheda

- Reject
- Accepts both and
Abheda as equal reality.

Bheda Abheda Vadis

w.r.t. one Tree

- As total, one tree.
- Avayavi Drishtya
- Singularity
- Ekaha
- Nonduality

w.r.t. Branches / Leaves

- As part
- Avayava Drishtya
- Plurality
- Anekaha

- They accept both Bheda and Abheda equally real.
- Where is Tatparya of Sruti?

Brihadaranyaka Upanishad – Bashyam :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Shankara – Tatparyam can't be in Bheda, Bheda Abheda but only in Abheda.
- Upon that Abinnam Brahman, all Bhedas are Adhyastham through Maya.

Abheda	Bheda
Satyam	Mithya

- **Mithya Bheda Visishta, Satya Abheda is Veda Tatparyam.**

- This must be clearly understood, extracted through Sruti, Yukti, Anubava Pramana.
- Goal of Sishya through Upakramadhi Tatparya Nishchaya.
- Guru who is convinced of this Tatparyam and who has all resources to communicate this Tatparyam is Brahma Nishta Guru alone.

Bheda and Bheda Abheda Vakyam	Abheda Vakyams
- Salt to be left below	- Absorbed - Pure Water

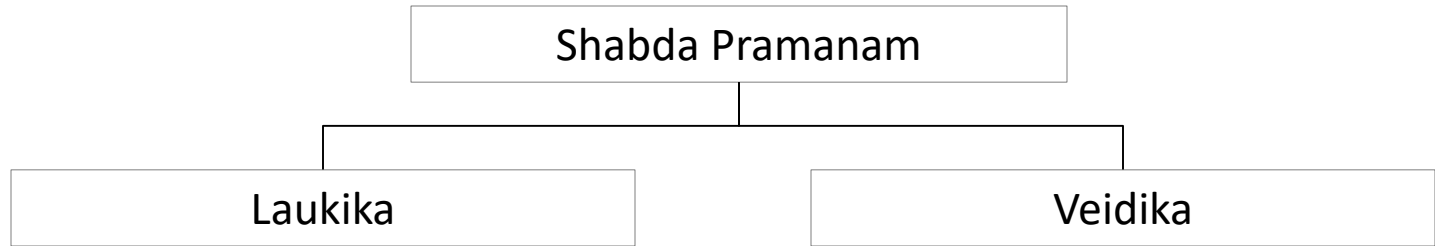
- Recommended by Sruti (Mundak Upanishad) and Smriti (Gita).

Jnaninaha	Tatwa Darshinaha
Srotriya	Brahma Nishta

(११४) पौरुषेयप्रबन्धादपि ज्ञानं जायेत-

ब्रह्मविन्मुखादेव वेदार्थो ग्रहीतव्य इति पूर्वावर्ते
उक्तत्वाद्धेदान्तवाक्यार्थविचारेणैव जीवब्रह्मैक्यज्ञानं जायेत,
न त्वितरैः पौरुषेयैः संस्कृतग्रन्तैर्वा भाषाप्रबन्धैर्वेति सिद्धम्।
अस्य प्रबन्धस्य पौरुषेयत्वादारम्भो व्यर्थ इत्याशङ्कायामुच्यते

- Possible Purva Pakshi – Question and Answer.
- Veda has come from Bhagawan – Apaurusheyam.
- Other texts, Paurusheyam, from human beings.



Laukika	Vidika
<ul style="list-style-type: none"> - Written by Human - Dushta - Can't give Jnanam - Deficient - Beginning Chapter 4 is a waste - Upajeevi Pramanam - Will have Purusha Buddhi. - Dushta Pramanam - Vichara Sagara is Laukika Paurusheya Shabda Pramanam. - Will not give knowledge. 	<ul style="list-style-type: none"> - Adushta - Jiva Brahma Aikyam only by Analysing Upanishadic Vakyam. - Upajeevya Pramanam - From Bhagawan - Study Brahman from Veda Pramanam only.

'स यो ह वै तत् परं ब्रह्म वेद ब्रह्मैव भवति", (मु.३.२.९) इत्यादिश्रुत्या ब्रह्मवित् ज्ञानी ब्रह्मैव। अत एव तस्य वाक् वेदरूपैव। सा च वाक्, संस्कृतरूपा वाऽस्तु भाषाप्रबन्धादिरूपा वास्तु; सर्वथा तस्य वचनं भेदभ्रमं निवर्तयति निश्शेषम्। ननु "वेदान्तविज्ञानसुनिश्चितार्थाः" (मु.३.२.६) "तं त्वौपनिषदं पुरुषम्" (बृ ३-९-२६) इत्यादिश्रुतिभिर्वेदवाक्यादेव ब्रह्मज्ञानं जायेत न तु प्रमाणभूतैरपि प्रबन्धान्तरैरिति चेन्न; तथाऽदर्शनात्।

Nishchaladasa :

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Whoever knows Brahman is Brahman only, as good as Brahman, Ishvara in human body, Jnani.
- Treat Jnani not as Jiva.
- Words from his mouth keeping with Brahman.
- Any word from Jnani has status of Apaurusheya Vakyam, not Laukika Vakyam.
- Jnani is Srotriya Brahma Nishta.
- His words are Pramanam.

Another Purva Pakshi :

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Jnani attained Jnanam through Vedanta Vigyanam, not Paurusheya Grantha.

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि;
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
taṃ tvaupaniṣadam puruṣaṃ pṛcchāmi;
taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
taṃ ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta, api hāsyā
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

- Brahman = Aupinasham Siddham.
- Upanishad Pramana Matram Vedyam.
- Can be known only through Upanishadic Pramanam.
- Smriti + Brahma Sutra – not accepted independently.
- Can give knowledge only, if studied alongwith Upanishads.
- Vivekchudamani, Panchadasi, Nishchaladasa, Anubhuti Prakasha – give Paroksha Jnanam.
- Original Pramanam = Upanishads.
- Other Prashada – text books, Anubhava Virodha, Adarshanat.

Nishchaladasa :

- All Shabda Pramanam, uniform even if language is different.

Example :

- There is water in Hindi, in Tamil will mean the same.
- If words are based on Sruti Pramanam, can give Aparoksha Jnanam.

आयुर्वेदोक्त रोगतन्निदानस्वानौषधादीनां ज्ञानमितरसंस्कृतवैद्यग्रन्थैः प्राकृतभाषादिग्रन्थैश्च यथा सममेवोत्पद्यते, तथा सर्वेषां प्रत्यक्चैतन्याभिन्नाद्वितीयब्रह्मज्ञानमपि पौरुषेयग्रन्थैरपि जायेतैव। अत एव सर्वज्ञैर्मुनिभिर्महर्षिभिर्वर्ह्मनिष्ठैः वेदान्तार्थानुवादकैः स्मृतीतिहासपुराणादि बहुग्रन्थैरद्वितीयब्रह्मात्मविध्या स्फुटं विवृता वर्तते। विनौपनिषदा ज्ञानं चेन्नोत्पद्येत, तदा तैः स्मृत्यादिप्रणयनं व्यर्थं प्रसज्येत। तस्मादुपनिषदामविरोधेनात्मस्वरूपप्रतिपादनपरैर्यैः कैश्चिदपि ग्रन्थैर्ज्ञानं जायेतैवेत्यभ्युगन्तव्यम्। तत्प्रतिपादकवाक्यानि वैदिकानि वा सन्तु भाषान्तरभूतानि वा, नैवास्ति विशेषः। एवञ्च पौरुषेयग्रन्थैरपि ज्ञानं जायेतेति सिद्धम्।

- Purva Pakshi – contention is Anubhava Viruddham.
- Not acceptable.
- Our experience in Ayurveda Granthas – Upaveda.
- Ayur Veda Ukte Roga – Nidhana Sthana – Disease diagnosis.
- Uses Nadi to see deficiency in Vata, Pita, Kapah – Pradhana Doshas.
- Aushudam Medicines and Pathyam given.

Original Text :

- Ayurveda Upaveda.
- Ashtanga Hridayam, Dashamoola Dhyitham, based on Granthas.
- Knowledge from Pramanam in any language is equally valid.
- Shabda Pramanam reveals Jivatma Paramatma Aikyam.
- It may be Vichara Sagara, Smrithi, Sruti.
- Even in Paurusheya Granthas knowledge will arise.
- Vyasa composed Gita, Brahma Sutra, 18 Puranas.
- If it does not produce Jnanam, he won't write.
- Muni – Author of Smrithi.
- Narada Maharishi wrote Bhakti Sutras.
- Brahma Nishtas used their words to express Aikyam.
- Contents belong to Vedanta not own research work.
- Content extracted from Upanishad.
- Gita and Brahma Sutras – Vedanta Artha Vada Anuvadakyayi.

Patanjali	Vyasa
<ul style="list-style-type: none">- Yoga Sutra- Dvaita Philosophy	<ul style="list-style-type: none">- Brahma Sutra- Advaita Philosophy

- Both are Laukika Shabda Pramanam.
- Nyaya, Veiseshika Sutras from other Rishis.

Brahma Sutra :

एतेन योगः प्रत्युक्तः । Etena yogah pratyuktah

By this the Yoga philosophy is (also) refuted. [II – I – 13]

- We accept Ashtanga Yoga Sadhanam but not Yoga Darshanam which talks of Jiva – Jiva Bheda, Jiva- Ishvara Bheda, Jiva – Anatma Bheda.
- Brahma Sutra alone is in agreement with Upanishad.
- Brahma Sutra – Chapter 2, Smriti Prakaranam.
- Advitiya Brahmatma Vidya = Jivatma – Paramatma Aikyam.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

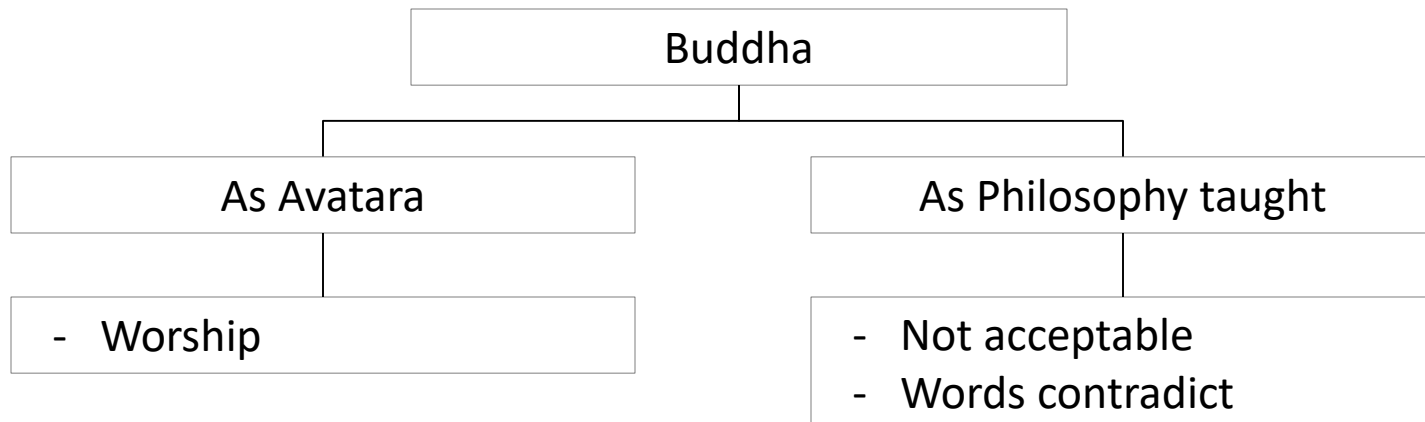
Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Kshetrajna	Mam – Paramatma
- Jivatma	- Is Paramatma Iti Vidhhi.

- Without Upanishad no Shastra Aikyam Jnanam.
- If other books of Rishis can't give this Jnanam then their efforts will be useless.
- Smrithi Bashya compositions will be useless.
- Vyasa wrote Gita, but if you can't claim Aikyam, efforts will be useless.
- Any text book written by any author in any language, if content is Jivatma / Paramatma – Aikyam, then valid.

• **You are whole should be the message, then treat it as Upanishad.**

- Content important, not author, language.
- Upanishadam Avirodhena – if content is without contradicting Upanishad teaching, then any language is acceptable.



Mandukya Upanishad :

- Gaudapada rejects Vaibhashika, Sautrantika, Madhyamika, Kshanika Buddhist and what he says is in line with Vedic teaching.
- Don't be intimidated by personality, popularity.
- Teaching must align with Sruti Yukti, Anubhava and reveal Jivatma / Paramatma – Aikyam.
- Both Laukika and Veidika Bashyams valid.

Revision (93) :



- Teaching must be keeping in line with original Upanishads.

4th Topic : Guru Susrusha, Seva :

- Integral part of Sadhana.

Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāśanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- How Guru Seva is done?
- Read Guru Geeta, understand spirit not the letters, see attitude behind.

(११५) श्रीगुरुसेवा-

यस्य ब्रह्मविदो वाक् वेदवाक्यसमा तमेव ब्रह्मविदमाचार्यबुद्ध्योपासीत जिज्ञासुः । यदोपासनया गुरुरावर्जितो भवति तदा जिज्ञासुर्निजस्वरूपमपरोक्षीकरोति। एतेन गुरुसेवाऽभ्यधिकेश्वरसेवा इति सिद्ध्यति। ईश्वरसेवादृष्टफलमात्रहेतुः, सद्गुरुसेवा तु दृष्टादृष्टोभयफलहेतुः। धर्माधर्मोत्पत्तिद्वारा फलहेतुर्यो भवति सोऽदृष्टफलहेतुरिति, धर्माधर्मोत्पत्ति विनात् साक्षाफलहेतुर्यो भवति स दृष्टफलहेतुरिति चोच्यते। ईश्वरसेवा धर्मोत्पत्तिद्वाराऽन्तःकरणशुद्धिरूपफलहेतुर्भवति; अत एवेश्वरसेवाऽदृष्टफलहेतुः। सद्गुरुसेवा तु धर्मनिरपेक्षः आचार्यप्रसादमात्रेणोपदेशात्मकफलहेतुर्भवति। तस्मात् दृष्टफलहेतुः सद्गुरुसेवेत्युच्यते। किञ्च सद्गुरुसेवा धर्मोत्पत्तिद्वाराऽन्तःकरणशुद्धिरूपफलहेतुश्चेश्वरसेवावद्भवति। अतोऽदृष्टफलहेतुरपि भवति। एतेनाचार्यसेवा हीश्वरोपासनातोऽधिकतरा विज्ञायते। तस्मात्सर्वथा जिज्ञासुमुमुक्षुभिः श्रीसद्गुरुवरो ब्रह्मनिष्ठ एव सदा सेव्यः।

- Brahmavit Jnani is one whose words are as good as Veda itself.
- Jingyasa starts Seva to Brahmavitu Guru.

- Guru observes sees whether Sishya is interested in 5 Jnanam, Moksha, has Sraddha in Shastras.
- Guru attracted to such a disciple.
- Sishya gets Aparoksha Jnanam.

Puja to Deity	Guru Seva
<ul style="list-style-type: none"> - Get only Punyam, Chitta Shuddhi. - Dharma, Adharma get Drishta Phalam. - Eat, Hunger goes, Sakshat Drishta Phalam 	<ul style="list-style-type: none"> - Get Jnanam + Moksha - Jnana Yogyata and Jnanam. - Drishta Phalam = Teaching - Adrishta Phalam = Punyam. - Intermediary stage is Punya – Papam, Adrishtam.

- Namaskara increases Sadhana Chatustaya Sampatti, Sraddha.
- Through Adrishta Punyam get Chitta Shuddhi, Jnana Yogyata.

Mundak Upanishad :

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman I
tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization. [III – I – 10]

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Talks of Drishta Phalam.
- Idea borrowed from Mundak Upanishad.

(११६) गुरुसेवाक्रम:-

श्रीसद्गुरुलाभोत्तरक्षणे तद्दर्शनमात्रात्साष्टाङ्गं नमस्कृत्य
तच्चरणकमलरजांसि परिशुद्धतमानि स्वोत्तमाङ्गे धारयेत्।
पश्चात् सद्गुरुप्रसादाद्वन्धमोचनाकाङ्क्षी तीव्रतरमुमुक्षुर्गुरुकुले
ब्रह्मचारी वसेत्। तस्मै स्वशरीरमनोवाग्धनादीनि समर्पयेत्।

- How should one serve Guru?
- By mere sight, do Sashtanga Namaskara.
- Whatever be dress worn, ground condition.
- Dust from his feet put on his head... sacred.
- Sishya interested in freedom from Samsara, desperate seeker of Moksha, lives in Gurukulam, renouncing family, takes life of Brahmacharyam.
- All his possessions handed over to Guru.
- How?

(११७) शरीरार्पणम्-

श्रीसद्गुरोरभिमतशुश्रूषां बहुतरं कृत्वा मनागपि
तदाज्ञानतिलङ्घनेन वर्तनमेव शरीरार्पणमित्युच्यते।

- Make full day available to Guru.
- No other work is there other than Agnya of Guru.
- Sharira Arpanam is dedication of time.

(११८) मनोऽर्पणम्-

ब्रह्मविष्णुशिवात्मक एव श्रीसद्गुरुर्नान्य इति मनसा निश्चित्य
तस्मिन् परमां भक्तिं प्रेमातिशयं च कृत्वा, यथा तस्य कृपाकटाक्षः
स्वस्मिन् पतेत्तथा तमनुवर्तेत। स्वप्नेऽपि तस्मिन् दोषदृष्टिं न कुर्यात्।
स एव हरिः, हरः, ब्रह्मा, गङ्गा, सूर्यः, इति विजानीयात्।
निरतिशयक्षेमार्थी मुमुक्षुः श्रीसद्गुरोः स्वरूपं हृदि धारयन्
सदा तमेव ध्यायेत्। एतत्सर्वं मनोऽर्पणमुच्यते।

Guru is Trimurthi

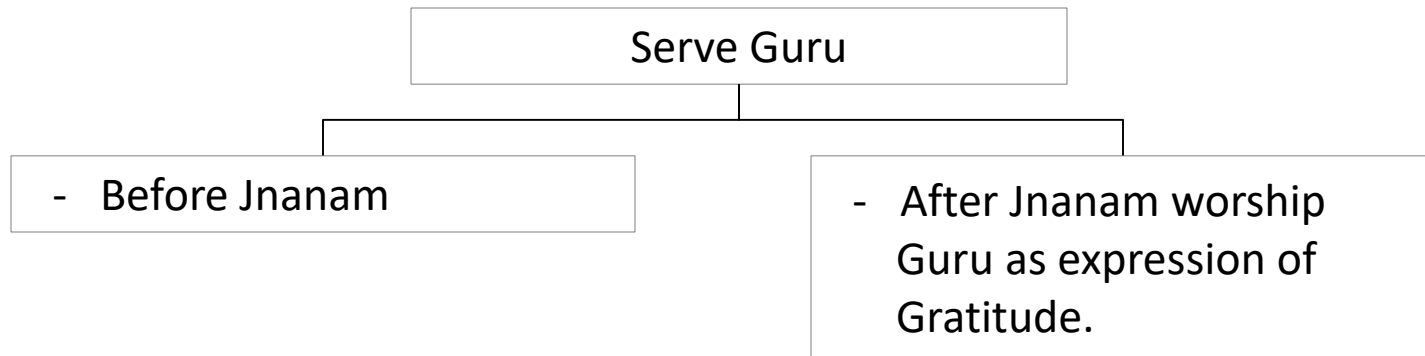
Brahma

Vishnu

Shiva

- Nava Vidha Bhakti shown towards Guru.
- Sishya craving for his grace.

- **Never analyse Guru and his activity, No Dosha Guna division seen.**
 - I. Gurus presence = Vishnu**
 - II. Angry with Indiscipline of Sishya = Shiva**
 - III. Active = Brahma**
 - IV. Shanta = See as Ganga**
 - V. Teaching and removing ignorance = Like Surya Bhagavan removing darkness.**
- **Rays of Guru, removing darkness of Sishya.**



- **Keep form of Guru in the heart.**
- **Do Guru Dhyanam in Bajans.**

Topic 119 :

(११९) वागर्पणम्-

“यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि” (तै. शि. ११.२)

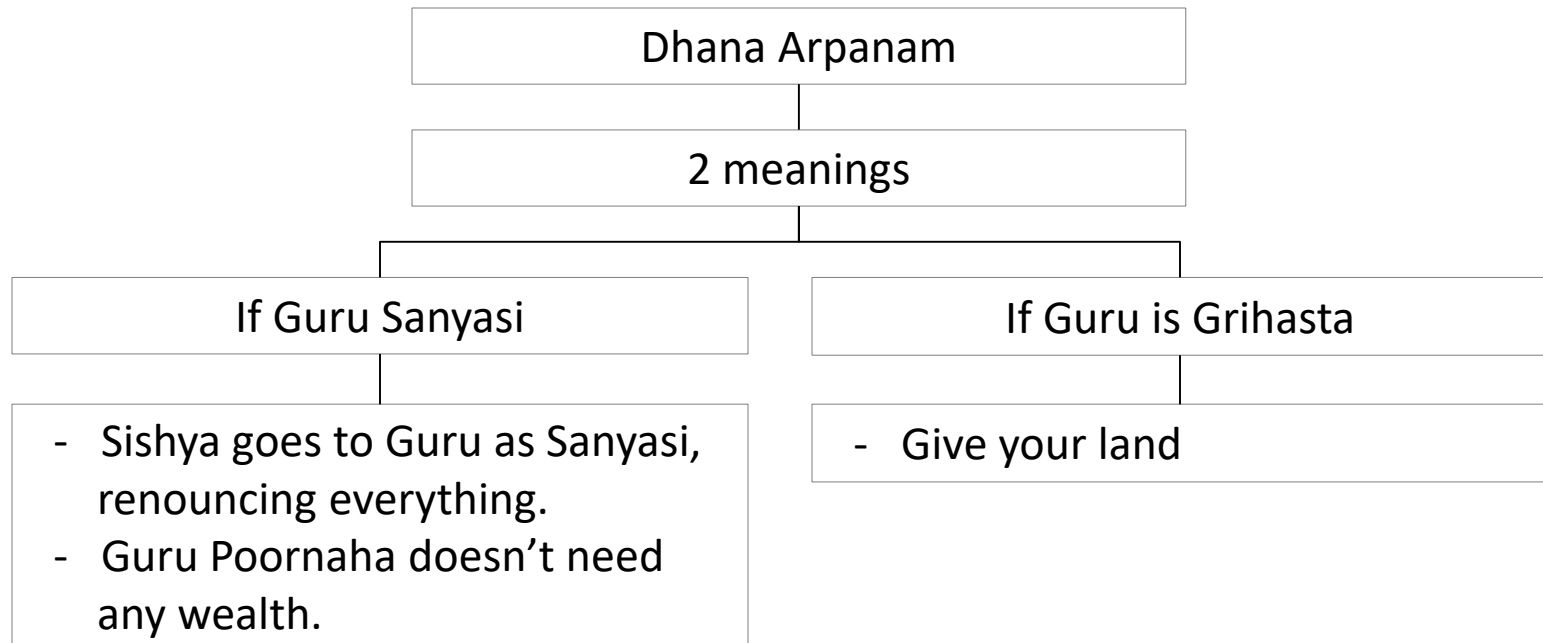
इत्यादिश्रुत्युक्तप्रकारेण श्रीसद्गुरुप्रारब्धकर्माधीनशरीरादिगतगुणगणकीर्तनमन्तरा
तन्निष्ठदोषाणामनुच्चारणमेव वागर्पणमुच्यते।

- Guru has Shariram because of Prarabda Karma .
- **Every human being has Guna and Dosha except Bhagavan.**
- Because of Sadhana, Guru Predominately Satvic and has Virtues.
- Guru has weakness.
- Sishya sees only his Gunas not Doshas.
- If he sees Dosha, will loose respect for him and the teaching, will not get the knowledge.
- Buddhi sees both Guna and Dosha, discriminating ability, natural.
- **We have choice over Dosha Darshanam but have choice in Dosha Kathanam.**
- Don't do Dosha Anucharanam.
- If he is not fit for Guru, withdraw and pray, don't talk of Doshas.

(१२०) धनार्पणम्-

पत्नीपुत्रभूमिपशुदासीदासद्रव्यगृहधान्यानां धनमिति लोकप्रसिद्धिः।
एतत्सर्वं सन्यस्य शरणत्वेन श्रीसद्गुरोरुपसदनमेव धनार्पणमुच्यते।
सन्यासित्वेन सर्वसङ्गपरित्यागस्य कृतत्वात्कृतार्थः श्रीसद्गुरुर्नधनादिकं
किञ्चिदप्यपेक्षेत शिष्येभ्यः । अत एव सर्वपरिग्रहत्यागपूर्वकं
स्वार्पणमेव गुरवे धनार्पणमित्युच्यते।

- Dhanam = All possessions, wife, son, land, assistants – grains



यदि स्याद्गुरुर्गृहाश्रमी तदा सर्वं धनं तस्मा एव समर्पयेत्। “इमे विदेहाः अयमहमस्मि” (ब्रु. ४.२.४) इतिवत्। अयमपरो धनार्पणप्रकारः। न च ब्रह्मविच्चेद्गुरुः स कथं गृहाश्रमी स्यादिति शङ्क्यम्। वसिष्ठविश्वामित्रव्यासयाज्ञवल्क्योद्दालकरामकृष्णादयोऽपि श्रीसद्गुरो गृहाश्रम एवावर्तन्त इति श्रुतिस्मृतिशतेभ्योऽवगम्यते। तस्माद्गृहाश्रमे वर्तमाना अपि ब्रह्मनिष्ठा गुरवो भवेयुः।

- If Guru has Ashrama, Sishya can give his property.
- Wife can serve Ashrama according to capacity.
- Ashrama can absorb people and possessions.
- Janaka did that to Yagnavalkya.

Brihadaranyaka Upanishad :

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिग्दञ्चः प्राणाः, ऊर्ध्वा दिग्गूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः;
स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति; अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे; नमस्तेऽस्तु; इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudañcaḥ prāṇāḥ, ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ;
sa eṣa neti netyātmā; agrhyo na hi grhyate, aśīryo nahi śīryate, asaṅgo na hi sajyate, asito na vyathate na riṣyati; abhayaṁ vai janaka prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya yo no bhagavannabhayaṁ vedayase; namaste'stu; ime videhāḥ, ayamahamasmi || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as ‘Not this, not this,’ ‘It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka,’ said Yājñavalkya. ‘Revered Yājñavalkya,’ said Emperor Janaka, ‘may That which is free from fear be yours, for you have made That which is free from fear known to us. ‘Salutations to you! Here is this (empire of) Videha, as well as myself at your service!’ [4 - 2 - 4]

Jnani Grihastas :

- Vasishta, Vishwamitra, Yajnavalkya, Uddalaka, Rama, Krishna.

(१२१) श्रीसद्गुरुलाभानन्तरं शिष्याचरणप्रकारः -

निःश्रेयसार्थिना मुमुक्षुणा पूर्वोक्तप्रकारेण शरीरादीन् श्रीसद्गुरवे समर्प्य,
तद्वसतावन्यत्र वा गुरोः समीपे वसता, दृढतरात्मापरोक्षात्कारपर्यन्तं
भिक्षाशिना च भाव्यम्। ताञ्च भिक्षां स्वातन्त्र्येण न भुञ्जीत,
श्रीसद्गुरुसन्निधौ समर्पयेत्। श्रीसद्गुरोरनुज्ञा स्याच्चेत्
तदाश्रीयाद्भिक्षाम्। यदि गुरुः शिष्यभक्त्यतिशयपरीक्षणाय
नानुमन्येत तदा तूष्णीमेवोपवसेत्। न चैकस्मिन्दिवसे द्विर्भिक्षार्थं
ग्रामं प्रविशेत्। ततः परेऽयुर्यथाविधि भिक्षाचर्यं चरेत्।
एवं गुरुं सेवमानो न मनागपि मनोविकृतिमापद्येत। यदा चिरकालमेवं
सेव्यमानो गुरुः प्रसीदति तदा तत्समयं प्रतीक्ष्य स्वजिज्ञासां तस्मै निवेदयेत्।

- Sishya joins Ashrama or stays nearby.
- Takes Biksha once a day, feeds teacher first.
- In Brahmacharya and Sanyasa – Biksha allowed.
- Nothing else in the mind, except Shashtra.

- Pray to Guru with empty mind and does Namaste to Guru.
- How Namaste is done?

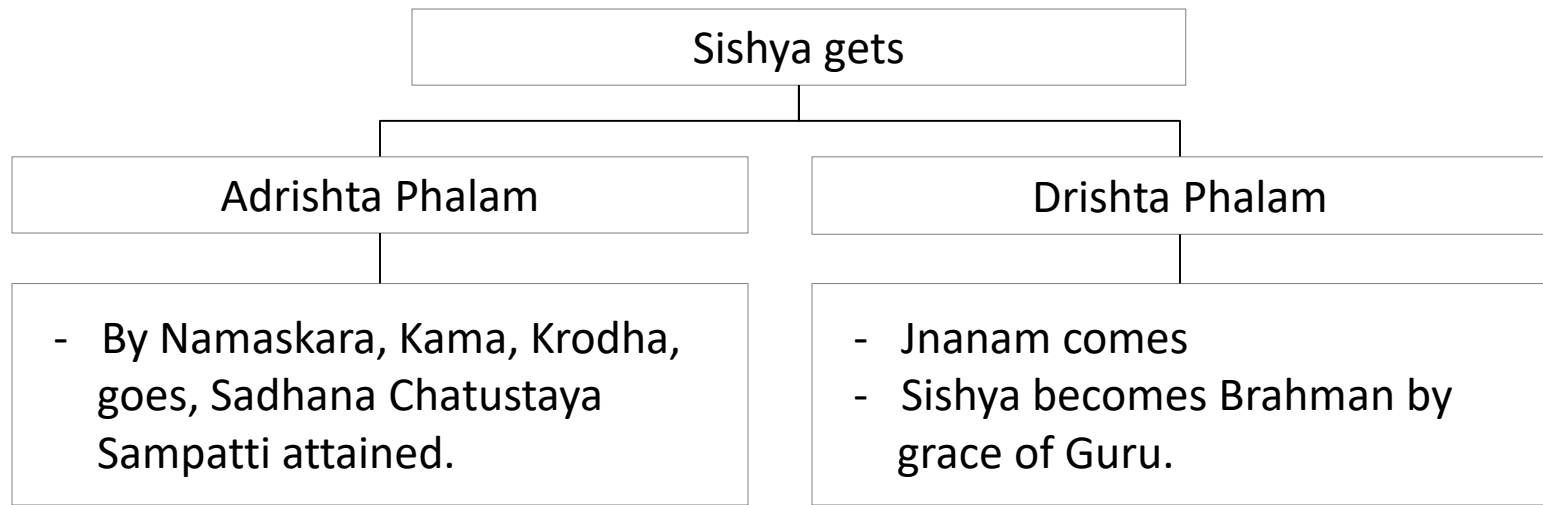
Vivekchoodamani :

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ 35 ॥

*svāminnamaste natalokabandho
kāruṇyasindho patitam bhavābhdhau |
māmuddharātmīyakatākṣadrṣṭyā
ṛjvyātikāruṇyasudhābhivṛṣṭyā || 35||*

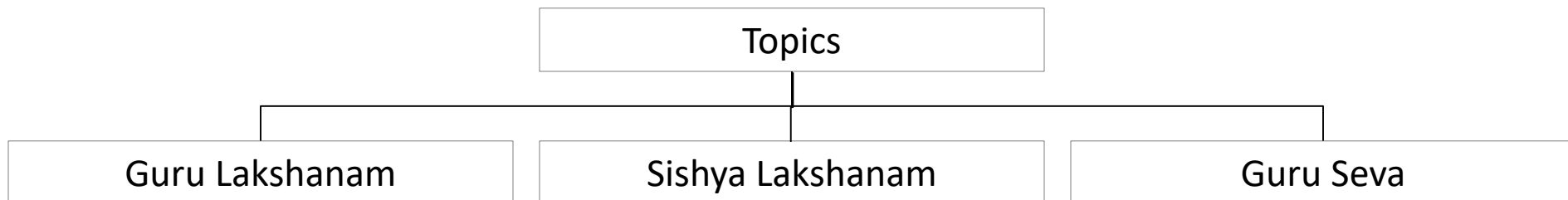
O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.[Verse 35]

- Eh Guru, you are the only shelter for me.
- Be gracious to me and save me from bondage of Samsara.
- Unconditionally Guru teaches if Sishya has Punyam.
- Uttama Guru teaches Uttama Sishya.
- Nirathishayam Kalyanam Jayetu.
- Guru will give Mangalam, Moksha.
- Guru will be able to give Sadhana Chatustaya Sampatti, Jnanam and Moksha.
- **Guru is Brahman, will make Sishya Brahman.**



- After serving Guru, day and night – when Guru stands, Sishya never sits, Sishya goes behind while walking, eats afterwards, sleeps later, wakes before.
- Guru Gita - Book by RK Mission.
- Attitude most important.
- Guru helps Sishya to become Brahman
- Therefore do Sravanam of 4th Chapter of Vicahra Sagar.

Revision – Chapter 3 (94) :



अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

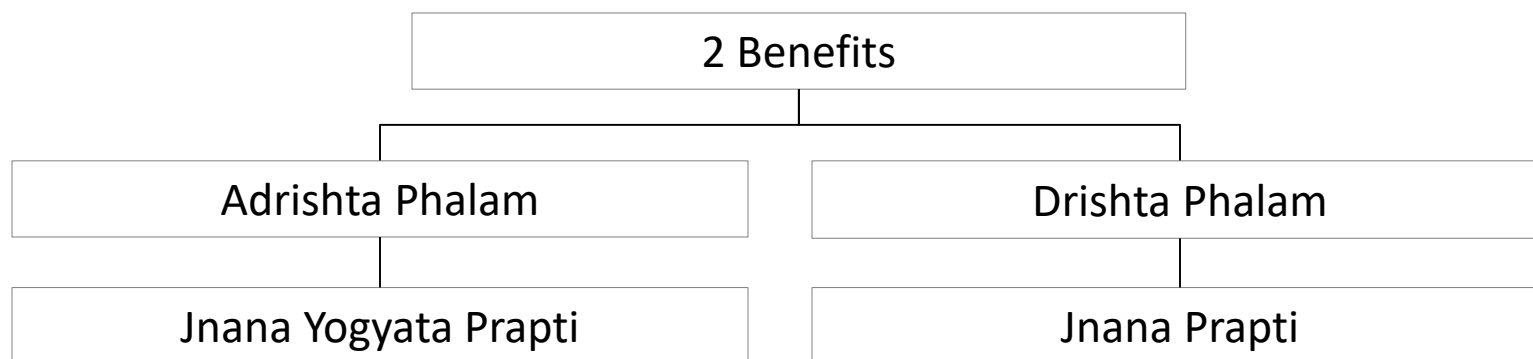
ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- Acharya Upasanam – commentary here.



- Nishchaladasa places Guru in higher pedestal than Ishvara.

Slokas :

I)

“विभेत्यल्पश्रुतात्वेदो मामयं प्रतरिष्यति।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्॥”

- Veda Mata (words of Upanishads / Vedas) is Anxious about wrong interpretation.
- Itihas + Purana also give Vedic Teaching.
- 4 definitions of Atma in Vishnu Puranam.
- Yatchapnoti, Yatchaddate....
- Vishnu Purana highly Vedantic work by Parachara Maharishi.
- All Puranas by Veda Vyasa.

Guru Definition :

Guru Gita :

दुर्लभं त्रिषु लोकेषु
तच्छृणुष्व वदाम्यहम् ।
गुरुब्रह्म विना नान्यः
सत्यं सत्यं वरानने ॥ २१ ॥

durlabham trishu lokeshu
tachchrrinushva vadamyaham |
gurubrahma vina nanyah
satyam satyam varanane || 21||

(This knowledge) is difficult to obtain in the three worlds. Listen to it. I will reveal it to you. Brahman is nothing other than the Guru. O beautiful one, this is the truth. This is the truth. [Verse 21]

Sashtanga Namaskara :

“पद्भ्यां कराभ्यामुरुभ्यासुरसा शिरसा भुवि। पतनं दीर्घतरुवत् प्रणामोऽष्टाङ्गं उच्यते।”

“पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा। वचसा मनसा चैव प्रणामोऽष्टाङ्ग उच्यते।”

8 Limbs :

- 2 feet, 2 hands, 2 thighs, one head, chest.
- See with eyes, words, Mind.
- Falls like stump of long tree.
- Nava Vidha Bhakti.

“श्रवणं कीर्तनं चैव स्मरणम् पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।”

“आदौ ज्ञानाप्तये पश्चात् कृतघ्नत्वनिवृत्तये। यावज्जीवं त्रयो बन्धाः वेदान्तो गुरुरीश्वरः॥”

Navavidha :

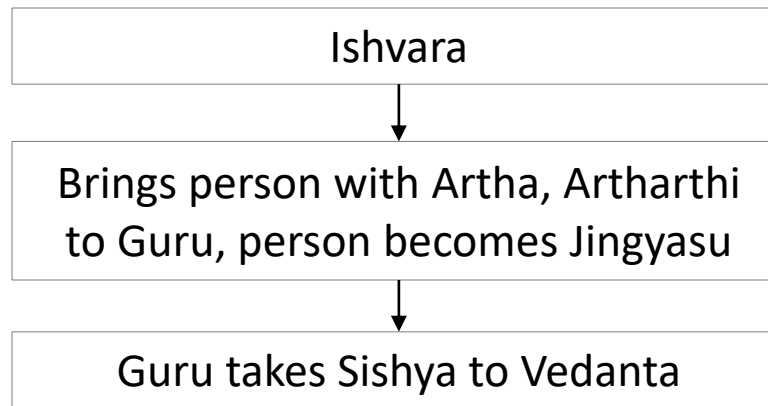
- (1) Sravanam, (2) Keertanam, (3) Smaranam, (4) Pada Sevanam, (5) Archanam, (6) Vandanam, (7) Dasyam, (8) Sakyam, (9) Atma Nivedanam. (Surrender of Ahamkara)

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Sharanagathi to Advaita Jnanam is Atma Nivedana Rupa Sharanagati.
- **Atma here is Ahamkara offered to the Lord.**
- Aham and Mama are removed.
- Without Aham and Mama, I remain as Jnani Bhakta.
- **I, means Asanga Asamsari Atma.**
- **Atma Nivedanam can happen only through Aham Brahma Asmi Jnanam.**
- Elaborate commentary of Shankara on Chapter 18 – Verse 66.
- Normally, Nava Vidha Bhakti is in context of Ishvara Bhakti.
- Nishchaladasa quotes Nava Vidha Bhakti towards Guru.
- Worship Guru, Vedanta, Ishvara throughout life.

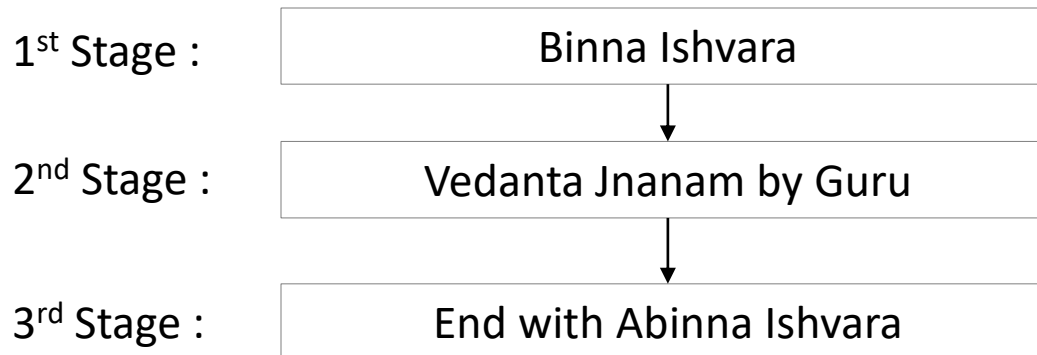


Adau – Jnana Sidhyartham :

- Initially worship 3 for sake of gaining Jnanam.

Pashchat :

- Later after gaining Jnanam, I am Jnani, Nitya Mukta, claim confidentially within myself.
- Then Namaskara for Krutagnakta Ishvara to remove ingratitude.



- Krutagnakta Nivritti = Expression of gratitude.

Krutagnyata Prakatanam :

- I am grateful for giving all Purusharthas.
- Moksha includes 4 Purusharthas.

2nd Version of Namaskara :

- Gritudinal Namaskara.